

LETTER

FROM THE

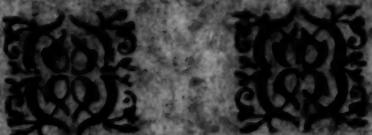
J E S U I T S

TO

Father *De La Pillonniere.*

In ANSWER TO

The LETTER sent to
THEM by that Father, and published
by Dr. SNAPE, in his *Vindication, &c.*



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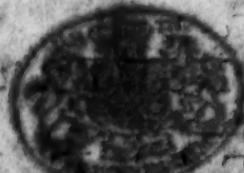
СИМФОНИЯ

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СИМФОНИЯ ГОДОВАЯ
Составленная из различных частей
и состоящая из пяти частей

Симфония

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Симфония

LETTER FROM THE JESUITES

Father De La Pillonniere.

Reverend Father,

Pax Christi,

WE received your Letter of the
and much applaud you for your
holy Zeal, congratulating you on
the Success you tell us you have
had, if such you have had. But, Reverend Fa-
ther, we must freely tell you, that we cannot but
doubt, that you flatter your self too much,
when you fancy you have open'd a Way, that
will bring back whole Nations into the Bosom
of our Church. The New Method you have
taken is so totally different from all those by

which we have formerly had Success in Heretic Countries, and chiefly in England; that we exceedingly fear, you run the Risque of all our Hopes and Labours at once, by this strange, and really (we must be free with you) to us unaccountable Conduct. You cannot be, we know you are not, so Weak as to expect, the Re-establishment of the *Infallible Authority of Holy Church*, by overthrowing the *Authority of Men* in the *Affairs of Religion*; for that would be to set up *our Authority*, by taking away *all Authority*. You must be sensible how ridiculous this Design is at first sight. If you are not, for the *Blessed Virgin's* sake, relinquish your Mission, and come back to us; for you can do us no Service where you are, in the Way you are in.

But we perswade our selves of better Things from your Abilities, if you will but give your self the Time to reflect. You know that our *Infallibility* is a very troublesome *Doctrine* to us; and that we are put to very hard Shifts to defend it; You know we only take it up, in order to support with the better *grace*, the *Authority* and *Power* we claim over Men's Consciences, which cannot stand without it. You see therefore, that if you take away *Authority*, you pull That down, for which only we build up *Infallibility*, and without which *Infallibility* would be but a dead Weight upon our Hands.

You tell us, that you only run down *Authority* unaccompanied by *Infallibility*; and by that Means expole the *Clergy* of the *Church of England* alone, who claim the *One* without the

Other;



Other ; and so encline the People, when once you have made them heartily despise their own Clergy, to embrace Us. But you are widely mistaken ; for you only exposit those of the Clergy there, and those *Claims* of theirs, which are of unspeakable Service to us, and which therefore you ought by all Means to have encouraged and espoused. It is true, *They* are *contemptible* ; and, when *Things* are ripe enough, we shall find it easy to make *them* appear so to their own *People* : yet to be over-hasty in that Matter, is to stop the Growth and Encrease of those *Things*, which, if suffered to go on, and nourished up, will in the End turn to *their* Confusion, and *our* Profit. And besides, *they* are not yet become *numerous* enough, to make it practicable for us to ruin the Credit of the whole Clergy by *their* Means ; which we must necessarily do, before we can succeed in our Designs there. We therefore should study to obviate the ill Effect, that some late *Banters* upon *indisputable Authority* have had on the People of *England*. We should study to take off the pretended Ridiculousness of claiming, tho' *not to be Infallible*, *yet to be always in the Right* ; and of affirming that *those who may Err, yet never do* ; and not simply and weakly give into it, as you have done. These things do us incredible Mischief, and if they go on, will utterly ruin all our Hopes : And our Letters from *England* informus, that this Dangerous Way of Thinking grows there every Day more in Vogue : If we cannot stop it, we are undone, past all retrieving.

It is with unspeakable Grief, that we observe through all your *Letter*, such *Nations* and *Projects*, as encourage those *Freedom*s, which must necessarily finish the *Ruine* of our *Cause*; and even sometimes almost makes us fear that you will in the End fall off from the *Faith* your self. You take a Course wholly contrary to that of all our former and present *Missionaries*, (perhaps unknown to you;) which has not been so *unsuccessful* as you fancy. For is it not *Success* enough to have been able to work into the *Breasts* of *People*, the very same *Doctrines* which are abhorred in us, and were the *Ground* of *Separation* from us, only in *Colours* a little, and very little, *different*? They, as well as you, thought it too mean a *View*, to make only *single* *Converts*. They, as well as you, projected the *Recovery* of *whole Nations* at *once*. But they have done, and still do it, (tho' you may be ignorant of it,) in a manner, that will at last effect it: You endeavour the same thing in a manner, that not only will never effectually do it, but that overturns at once all that they have spent so much *Swear* and *Labour* upon.

All our other *Missionaries* have join'd in with, and even excited the *Cry*, of the *Necessity* of *agreeing* in one *common Rule* of *Faith* and *Worship*. They have urged the *Authority* of the *Church*, and sided with all that urged it: They have constantly, and very wisely, opposed the *Use* of *Private Judgment* in *Matters* of *Religion*; they have represented it as leading to *Atheism* and *Infidelity*, (which tho' it is no great Compliment

to

to Religion, yet we take it very kindly from them; because it does us vast Service;) they have never ceased to urge Men to renounce their Reason, to disbelieve their Senses, and to pay an implicit Deference to the Dictates of their spiritual Guides. By these Means, they had not only well nigh established these Doctrines in England, but had thoroughly disunited the Protestants: (in the effecting of which our greatest Strength always consists;) till you came and threw all down again with your new and whimsical Projects. The Advantage we should have reaped from the Doctrines is visible. Were they once agreed of the Necessity of Unity and Communion; why then (we might ask them) did you break off from the Unity and Communion of Holy Church at the pretended Reformation? Why did you interrupt the Unity, and set up a new and distinct Communion? If they allow the Authority of the Church, we may well cry out upon them; Why did you then resist the Authority of our Church, to which you were once Subject, as much as you can be now to your own? If you say, we decreed Things contrary to the Word of God; we answer, You are a Judge of our Decrees then, and not a Subject to them; you reject all Authority, if you judge of it, and obey not Authority, but your own frail Judgment; you set up Private Judgment, which just now you owned, led to Atheism and Infidelity: Be consistent, renounce your Reason, disbelieve your Senses, pay an implicit Deference to your spiritual Guides, return to the Bosom of your Holy Mother

ther the Church, who stretches out her Arms to embrace you ; return to the Paps that gave you Suck, and from which you have so long gone astray ; and have nothing to do with those blind Guides, which have misled you, without forsaking the *Principles*, on which we would restore you. You may imagine how effectual these *Reasonings* would prove, if we had but a fair Opportunity, and Power to support us ; which we do not despair of having shortly, if we take the right Methods to bring it about.

The *People of England* are indeed *knowing* and *inquisitive* to a certain Degree, but yet may be led *Blindfold*, if you will but take care to blind them by insensible Steps. But your way of *blinding* them, by *opening* their *Eyes*, will never do it. Your *Mistake* is owing to that *lively Imagination* you are often led away with : you fancy the *Light of Human Reason*, like that of the Sun, puts out the *Eyes* that stare at it : you imagine that *Liberty*, like *Meat and Drink*, *surfeits* those who take it in greedily. You are vastly out ; for the *pretended Light of Human Reason* is of that sort, that the more abundantly it flows in upon the *Mind*, the more clearly the *Mind* imagines, that it sees and discerns *Things* ; the more you *devour* and *drink in* of *Liberty*, the more still your *vitious Appetite* craves of it ; the more you have taken in of it, the better it Relishes, your *Eagerness* after it is the Keener, and you become the more *Uneasy* and *Impatient* without it.

You may fancy, as long you please, that you shall *wean them effectually from a Fondness for their*
Private

Private Judgment, by indulging, by feeding, by driving it to Wantonness and Excess: but you will feel at last, that you nourish up a Monster, that will grow too strong for you to tame; that will of it self, whenever in the least encourag'd, never fail of running into the greatest Wantonness and Excess. Will dispossessing People of Prejudices, give them those that we desire to possess them with? Will filling them with Scorn for what is settled, merely because it is settled; teach them to submit implicitly to what is settled amongst us? And if you can't do that, you do us no Service. Will your Expatiating on the Freedom of following the Dictates of one's own Reason, induce People to give up their Reason to Us, and come under the Slavery, you know, we want to bring on them? Will encouraging all Men in general, of what Denomination soever, to revolt from their Churches, as having no Authority to impose Terms of Communion, bring them to a Submission to our Authority and Impositions? Or will it not rather incite those, who are already in Subjection to us, to revolt from us? Will exhorting every Man to chuse a Religion for himself, to reject all Authority, in Matters Spiritual, and to be their own Judges, and their own Guides, make any of Them chuse Ours; which forbids all Choice, claims Absolute Authority in Spirituals, and constitutes our Holy Church the only Judge, and Guide? These Imaginations are so weak, that had we not seen them under your Hand, we could not have believed you capable of them: nay, still we are almost tempted to

suspect that some Enemy of yours has forged this Account for you. If these are your real Thoughts, you are, what you say of others, *A Knight Errant in Religion*, and not the wise and faithful *Missionary* we took you for.

What you say next of the *Divisions* and *Sub-divisions* of *Protestants*, is right in it self, but is quite wrong, as you seem to understand it. The only *Division* amongst *Protestants*, that makes Way for us, is such a *Division* as makes them quarrel amongst themselves, and destroy one another. The only *Unity* amongst them, that is any way *Dangerous* to Us, is such a *Unity*, as unites their Hearts in mutual Love and Forbearance. Every other Sort of *Division*, is but an *Apparent Division*, wholly Useless to our Business; and every other Sort of *Unity*, whatever it may be to them, is of no Importance at all to us. And therefore, whilst you are allowing, and crying up the *Right of Private Judgment*, of following one's own *Conscience*, and running down *Persecution* on account of *Conscience*; as you are putting an *Argument* in the *Mouths* of our *Enemies* against us, who do actually deny the *One*, and practice the *Other*: so you are likewise encouraging only such a *Division* among *Protestants*, as is of no manner of *Service* to our *Cause*, and at the same time, establishing that *Union* amongst them, which alone ruins it.

Take care therefore, Dear Father, that instead of effecting the so long desired, so often in vain attempted, *Recovery of these Islands*, you do not, by the *New Methods* you have taken, work
more

more *in vain*, than all that have gone before you : nay, take care that you do not make us lose again, all the Progress we have already made towards it ; that you do not unfasten all the *Holds* We yet keep, and by which We hope at length to draw *them* back to the *Unity* of our *Holy Church* ; that you do not offend all our *Best Friends*, as, we perceive, you have already offended *One* of them ; that, in fine, you do not give a *Helping hand* to extirpate all the *Remnants* of our *Doctrines* amongst them, and to remove all *Ground* for us to work upon for the future.

You say you are not a *Protestant* in the bad Sense, but a *Protester against those that protested against us*. But, pray Father, in what *Points* have you *protested against them* ? Has it not been in *those*, in which you say they have not enough departed from Us ? Has it not been in those *Points*, that you have inveigh'd against *Martin Luther*, and *Calvin*, those *Coryphees* of the pretended *Reformed Religion* ? And do you think, that the Way to bring the *People of England* back to Us, is to make them our more inveterate *Enemies*, and to teach them to abhor every thing as it approaches to what We espouse, and as it resembles the *Spirit* that Reigns amongst Us ? This is indeed a *quite different Method* from all that We ever put in *Practise* : and you are, what your *Patron*, as you call him, says of you, *A Jesuit, in all Respects, as unlike all other Jesuits, as any Protestant in the World can be* ; but only you do us infinitely more *Injury*, than any of them were ever capable of doing.

What you have said in your *Reflections* on the *Roman Catholicks*, far from casting a *Mist* before the *Eyes* of our *Adversaries*, has dispersed all those that we had cast before them already, and opened them more than ever against Us. You have certainly *exceeded the Bounds of his Holiness's Dispensation*, when you have contradicted every End of your *Mission*, and have made us appear more *Odious*, and which is worse, more *Contemptible* than ever, to those, to whom you were to have shewn Us in all our *Beautifullest Colours*. What if you have dropt some *softening Expressions* for your particular *Friends*: you have represented our *Body*, and our *Designs*, as *Terrible*, and our *Instruction* as *Despicable*; by which *Good Character*, you have done what in you lies, to rob us of what we prize more than every other *Priviledge*, the *Education* of the *Youth*. You have lessened no One's *Aversion* to us as a *Body*; but you have found a Way to add to it *A Contempt* for our *Learning*. The *Aversion*, you fancy you have transferred from Us, and fixed on others, has fallen only on *Those*, who, whatever you think, we assure you, are our *Best Friends*, and our greatest *Strength*.

We remember too well, that our *Cause* miscarried *Thirty Years ago*, thro' the *Unanimity* of the *Hereticks*; and therefore to prevent this for the future, you teach them to be *unanimous*, notwithstanding their *different Apprehensions*, in *Points of Doctrine*, and *Ceremonies of Worship*; you teach them to *Tolerate* one another, and to join against Us, their *Common Enemy*.

Excel.

Excellent Advice ! Excellent Guard for Us ! What you tell Us of the *Dissenters*, far from being good News, gives us a worse Prospect than ever. If the *Presbyterians* can tamely hear *Calvin*, and some of their own *Synods*, turn'd into Contempt, they have left that *happy Stiffness* they use to have, and which gave us so great *Advantage* ; and they now adhere only to *Things*, which we never gain any *Good* by meddling with. We cannot expect, whilst they keep this *Temper*, to see them bite at that *Bait*, which indeed we saw them reject Thirty Years ago ; We mean, the *Promise* we offered them to *subvert only the Church of England*. We plainly see they desire only to have a *Compleat Toleration* ; and if a certain *Bill* passes, (which our *Emissaries* inform us is now in *Agitation*, and which we have ordered them to expose, and exclaim against with all their Force,) we do not question, but they will join powerfully in every thing against Us, and redouble the *Force* of the *Heretical Party in England* : And this is the *Bill* which you have been promoting, with all your deep and refined *Politicks*.

You boast much of your *Artifice*, in getting into the *Family of a Bishop* of the *Church of England* ; and you seem so weak as to fancy, that you over-reach that *Bishop*, and make *Him* operate to bring about your *Ends*. Here really we pity you. Do you imagine your self able to deal with the *Greatest, and Ablest, Enemy*, that we ever had in *England* ? Will *He*, who has not, like others, pruned only some of our *Superfluities*,

perfluties, which we would gladly part with, if we could do it with *Honour*; but has cut away our very *Foundations*, and removed almost every *Root*, by which we hoped to revive, and spring up again in that *Country*; will He, do you think, be caught by your little *Traps* for Him. No—He will make use of you to ruin us entirely; and, whenever he discovers you to be, what you are, will discard and despise you: Nay, we fear, if He has not already done it, (which Heaven avert!) will inveigle you into his *Party*, and make you as sincere an *Enemy* to Us, as you are now a *Real One*.

Are these your *Triumphs* for the *Spouse of Christ*? Is this *breaking the Bows of the Ungodly*, to make them twice as strong as before? Is this *turning the Poison of Heresy to its own Antidote*, to give such a *Double Dose* of it, as makes it have a *Double Effect*? We hope your *Patron*, as you call Him, will never be able to screen You from the *Suspicion of Insincerity*. Your *Sincerity* does Us more *Mischief*, than your *Insincerity*, even to Us, could do. We should rejoice at your *Discovery*, (baiting the private *Ills* it would make you suffer,) as it would make your *Injuries* to us less *effectual*, and discredit such *Methods* for the future. We hope Dr. *Snape* will succeed in his *Invectives* against you. And if you should suppose, we had sent him over the *Letter* he published, you would have no reason to accuse us, as transgressing either the *Rules of Politicks*, or *Honesty*, after what we have suffered thro' your *Heat*, (and we must call it by its

its true Name,) *Folly*: We judge the Best of You.

You have indeed done us mighty *Service*, in obtaining, that *your Enemies* shall be stigmatised, as *Ours*, and as *Enemies to a Government*, that is our greatest *Enemy*; and that under these *Characters*, all our very good *Friends*, and *Allies*, shall pass as *Odious*, and *Infamous* to the *World*.

In order to persuade us of the *Efficacy* of your new *Method* of *Converting*, you tell us of *Two Doctrines* of *Ours*, that you have had the *Pleasure* to see prevail in *England*, by being taught by those, whose *Political Notions* were of the *current Stamp*; and of *another*, that you fancy makes *Way* for the *Recovery* of our *Rights* and *Power*. We must tell you, what we thought you knew, that these *Two Doctrines* you mention, of the *Love of God*, and of *Prayer*, first, are not such as we teach; (tho' we are glad that they are represented as such by that Arch-Heretick Bishop's *Enemies*, and rejoice to suffer this small *Mark of Infamy*, they are pleased to set on all that approach to us, as long as we have the *Pleasure* to see it fix'd upon *Him*:) but, if they were, it very little imports us, who care for those *Doctrines* no otherwise, than as it concerns our *Honour* to maintain, what we have once *unluckily espoused*.

The other *Doctrine* which, you say, makes *Way* for the *restoring* our *Rights* and *Power*, happens to do the very *Contrary*. For, first, in the *Disputes* amongst them, we know, (for we have seen most of what has been written on those *Subjects*,) that the *Power* of the *Church* to inflict *Temporal*

poral Punishments in Matters of Religion and Conscience, is utterly denied : And then, when the *Dispute* is reduced to affirming these *Powers* of the *Civil Magistrate*, that is denied too, by the *Bishop's Side*. And the Reason given is, (an admirable one for us !) because no *Man* being *Infallible*, no *One* can be proper to be a *Judge*, or a *Governour* over the *Consciences* of *Others*. And then the *Debate* turns into a private *Wrangle*, whether a *Dean*, who sometime ago affirmed this, affirmed it only of the *Spiritual Powers*, or of the *Temporal Powers* also ; which he *denies*, and every *Body* else *affirms*. Now, what *Advantage* are we to reap from all this ? On the contrary, we fear, the greatest *Disadvantages* from it. For, first, our *Infallibility* is discarded on all *Hands* ; upon this all *Power* in the *Church* over *Consciences* is effectually given up : and the *Contest* remains, what *Power* the *Civil Magistrate* has. If he is denied to have any, then all *Power* over *Conscience* is gone ; which we cannot conceive to be a proper *Method* of restoring it to us. Besides, you know, it is the *Power* of the *Civil Magistrate*, that we must *support* in these *Cases* ; for the *Church* inflicts none but *Spiritual Punishments*, which, *People* are now grown so hardened against the *Church-Power*, as easily to bear. We only declare the *Heretick*, and deliver him to the *Secular Arm*, whom we require to be the *Executioner* of our *Vengeance*. If therefore the *Secular Arm* is not to *interpose* in *Matters of Conscience*, He is not any more to execute our *Sentence* ; and all the *Thunder* of our *Censures*

Censures will fall to the Ground, Harmless and Unregarded.

All these Doctrines you boast of, as great *Victories*, do in Reality conspire to our *Ruin*: The *Magistrate* deprived of the *Right of Punishing Men* on the *Account of Conscience*, becomes *Useless* to our *Purposes*; and all our *Authority* is left without any *Force*, or *Effect*: Teaching Men to express their *Love to God*, by *keeping his Commandments only*, is teaching them to observe too nicely what his *Commandments* are; and will accustom them insensibly to despise *Ours*, under the Notion of the *Commandments of Men*: Recommending, what they call, a *Calm and Rational Way of Praying*, will depreciate all that *Rapturous Devotion*, raised by the *Gloominess* and *Augustness* of our *Churches*, by the *soft Sound* of our *Musick*, by the *Pomp* and *Lustre* of our *Glittering Vestments*, of our *Richly Attired Images*, and *Ever-burning Lamps* before them; which, tho' we do not require it so strictly of our settled *Votaries*, yet we find of infinite Benefit in gaining *Proselytes to Us*. And yet these Things you neglect: you cry down the most Useful Power of the *Secular Arm*; and extoll a *Close Regard to the Commandments of God*, and a *Spiritual, and Rational Service*, which can never possibly be of any *Advantage to Our Cause*.

Be not concerned, *Father*, that you should be left alone in so Great a *Mission*: we have *Missionaries* enough besides You; and many more that we may call our *Missionaries*, because they serve our *Cause* as effectually, tho' not with so meritorious an *Intention*, as *They* do. But you may be sure, whilst you op-

pose these *Latter*, as hitherto you have done, We shall take Care, that none of the *Former* shall *open themselves* to you. We shall give you further Reasons, when we have done with all the Particulars of your *Letter*: We are glad to hear that your *Satyr* is exhausted, since it fell heaviest upon us and our best Friends: we wish it had been much sooner spent.

But to come to your Conclusion, which dis- pleases us no less than the rest of your *Letter*: you give us a *Specimen of the Liberty* you have taken, (and indeed a very great one you have taken with us,) which almost forces us to look upon you, no longer as one of Ourselves, but as the *Rankest Protestant* that ever the *Northern Heresy* corrupted. You inform Us of the Use of the Expression **PROTESTANT POPERY**, by improving which pretty *Antithesis*, you think you have done us immense *Service*. But we must tell you, nothing could do us a greater *Injury*. That very *Word* has embarrassed us more than any thing; and the only Way that is now left for Us, is to do whatever we can to hinder the People from *Understanding it*: but your *Wisdom* thought proper to *Paraphrase it*, and explain it more fully. Did not you see that the End of using that *Expression*, was to make something more *Odious*, by shewing how much it approached to *Popery*; to render something more *ridiculous*, by shewing how it mixed *Popish Proceedings*, with *Protestant Principles*? And yet you could not be at rest, till you had embellished upon it, in a *Marginal Note*, and fairly warned the *World*, of our *Spirit of Domineering, of Imposture, of Animosity*,

say, of *Persecution*, &c. which, you very prudently lay the *Protestants* condemn with *Justice* ; and make it their *Reproach*, that they imitate us in it ; and which, you add, is all that is most *Obdious*, amongst us : and then, for a finishing *Stroke*, you subjoin, what is worst of all, that *This is, in your Opinion, THE ONLY INSUPORTABLE THING IN POPERY*, which in *Ours* is, *The only Thing that can support it.*

These Things are far from persuading us that you are so sincerely attached to our *Interest*, as you would have us think ; or, if you are *Ours* still, they convince us, that you are, at least whilst you persist in this *New Method*, in no *Capacity* at all of promoting it.

But we have other Reasons to fear the worst of you : Not your own *Account* of your own *Conduct*, which is bad enough ; not your *Publick Kindication* of your self, which is worse : but the certain *Informations* of our *Missionaries*, whom we ordered to watch you narrowly, upon your neglecting, for so long a Time as you have been gone from us, to give us any *Account* of your *Proceedings*, and upon the *Reports* we heard from other *Hands*, of your *Odd Behaviour*, and your *Reservedness* to *Those*, with whom you should have been the most free in communicating your self, andconcerting *Affairs* with them.

As for your Neglect of transmitting *Accounts*, of what past, to us, you would excuse your self on the *most of a safe Conveyance* ; which we never yet heard any of our *Missionaries* complain of ; and which we are the more shocked at from a *Man of your Abilities.*

As to your Reservedness, and your other Behaviour, we do not see what you can find to say in *Justification* of it: especially when we let you know that we have been well informed, that in your *Letter to My Lord George Howard*, the Objections against our *Church* were couched in the strongest Terms; that you had almost perverted that *Good Lord*; and, as far as we can judge, really designed to do it. You may guess whether that *English Gentleman* whom you affronted, and laugh'd at in *My Lord's House*, and at the *Coffee-House*, took it very well; or could think you a *True Friend* to our *Cause*, when He both heard your *Conversation*, which you imagined he did not understand, and saw your *Letter* full of Expressions, as all your other late *Works* are, fit only for the Mouth of the *Vilest Heretick*.

Did you only seem to argue against our *Church*, when you met two of our *Fathers*, on account of two young *Gentlewomen*, who were become *Converts* to us; and so puzzled them on the Subject of *Church Authority*, that they protest, they never were so confounded in their Lives?

You see, that we have not been without *Spies* upon you, however you have sought to conceal your self from us. We could tell you many other Particulars of your *Private Conduct*, that are as displeasing to us, as these; but we spare you now, in Hopes of your *Amendment*.

You know very well, that we never allow any one, that is already Ours, to be lost, for the carrying on *Schemes of imaginary Conquests*.

Whilst

Whilst such is your Conduct, we rejoice at every Abuse you suffer. We value at a high Rate, the Service which Dr. *Snape*, and those others that follow *his Example*, have done us; (tho' to tell you the Truth, we cannot much esteem their *Persons*;) both, as we hope it will serve to reclaim you, and convince you of the *Fruitlessness* of that Way of *Proceeding*; and as we cannot doubt, but that, if you are at all wavering in your *Attachment* to us, it will fully resettle you, by showing you what *Usage* you are to expect at their *Hands*, if you should become one of them, and what *Thanks* you are like to get for such a *Piece of Treachery* to us.

Another *Pleasure* this *Usage*, that you have met with, gives us, when we reflect on it, is, that it will effectually put a Stop to all *Conversations from us*, as you call them. They have that Notion here of the *Barbarities* you have suffered, that every Body seems to startle at the Thought of going over to such a *Country*. You may be sure we *exaggerate* every Instance of your *Treatment*; tho' indeed it has an Appearance of being so *Cruel*, and *Inhospitable*, that it does not stand in need of much more, than being barely told: and that we never fail to do, both to our own *Elves*, and where-ever we go. We make them believe, that the whole *Church of England* is engaged in that *Behaviour*, which indeed the *Doctor*, and his *Friends* are only obliged to answ^r for. We tell them, that all the *Anger* against you, arises for your *Zeal* against us, and because you *differ* too *widely* from Us; (for every one

One here is not let into the *Secret* of your *Mis-*
sions) We represent to them, how willingly and
 readily the *Church of England* would Re-unite
 with Us, if it were not for some few *Odd and*
Singular Christians that disturb every thing. We
 repeat to them, Passages out of Dr. *Snape*. We
 show them, that He perfectly agrees with us, in
 obliging Men *To Submit to the yet*
UNEXAMINED DECISIONS OF THE
CHURCH; in maintaining the Right, *To*
TERRIFY AND KEEP IN AWAKE MEN IN
THEIR RELIGIOUS CAPACITY; which
 you know, are the Darling *Tenets* of our *Church*.
 We make them believe, that all the *Church of*
England receive these Things joyfully, and with
 Approbation: that they are opposed by none,
 but those *Odd and Singular Christians*, who are
 look'd upon as the very worst of *Hereticks* and
Schismaticks for their *Pains*; and are called *Pres-*
byterians, and *Fanaticks*, and every thing that is
 most *Odious*, on that Account. *or revolting to*

Now we own, this is not strictly true: we
 know these *Doctrines* are contrary to the *Founda-*
tion of that *Church of England*; which stands on
 the Right of Refusing *to submit to the Decisions of*
our Church, to which they were then subject;
 and on the *Denial* of our Right, *To Terrify and*
keep in Awake Men in their Religious Capacity; which
 if we had not then, it is very impudent in them
 to pretend to now: Yet, tho' we know all this,
 and that many *Able Men in England* oppose these
Notions for that very *Reason*, and see the *Conse-*
quences of them distinctly; tho' we know the
Doctrines

Doctrines of their Church are directly in Words opposite to these, however in Rules of Practise they may contradict themselves: tho' we know all this perfectly, yet We find Misrepresentation of this Sort is of such infinite Benefit to our Cause, that, in this Case, we make use of our known Arts, To distinguish or confound, to speak Truth or Falshood, and to do Good or Evil, as the Interest of *Holy Church* shall require. (One would think, some amongst you had just the same Dispensation, that we have; for They seem to us to take just the same Liberties.)

We found some of our own Youth, and many others here, in a very wavering Disposition, that we were afraid would have led them cross the Sea, before we were aware of it; but these Happy Accounts from *England* seem to have entirely altered their Designs, and to have tied them to us firmer than ever. The Reception you have found in *England*, and the Stories we tell them of that Country, which They with you have been so kind as to give us Admirable Appearances to support, frightened them from all Thoughts of going over to a Church, that they think is coming over to them; and that seems enraged at all that come over to what it was at first, and what, on its Erroneous Principles, it should still be.

You must know, that no One here, but among our selves, suspects in the least your Change of Religion. They look on you, and talk of you, as the Rarest Huguenot; we hope without Reason. Tho' really, if you are still Ours, as you profess your self to us, you have acted your Part most

most perfectly ; and the reallest Convert from Us, as your *Patron* loves to call them, could not possibly have given more evident *Marks* of his Change : *Demonstrations* we may call them ; for they almost deceive Us, to whom you protest the Contrary ; to such a Degree, that, notwithstanding our good Opinion of you, we can scarce bring our selves to believe your *Words* against your *Actions*. If your *Enemies* in *England* abuse you, because they question the *Sincerity* of your Change, you cannot but laugh at their *Stupidity*, for they can have no *Ground* for such a *Suspicion*, not knowing your *Heart*, as we do : If They use you so, because They are *Angry* at you for it, which appears most probable to us ; We are all vastly obliged to them, and conceive great *Hopes* of them ; and when it is time to open your *Self*, you ought to thank them extremely for it.

There is another *Advantage*, of which you have been the *Accidental Occasion*, and which we should have heartily thanked you for, if you had not laid us under much greater *Disadvantages* another Way ; that is, your *Writings*, and your living with that *Arch-Heretick Bishop*, have driven his *Antagonists* to fall, in *Defence* of themselves, into all our most *beloved Doctrines*, as we have shewn you before ; and by that Means, when they shall have destroyed all the *Props* of *Protestantism*, lay themselves open to be an *easy Prey* to us, and render our *Conquest* over them very *Natural* and *Practicable*. It will be always in our *Power*, when the proper *Time* comes, to *expose*

expose and vilify them in the Eyes of their own People, by shewing evidently, that on the Principles they own, their Schism is altogether left unjustifiable ; that they are self-condemned ; and that if they do not return into the Bosom of the Catholick Church, it must be owing to their private Interest, which makes them contradict their own Concessions. And if they ever offer to complain of us, when we get Power into our Hands, for Terrifying them, and keeping them in Awe, we shall be able to appeal to their own Declarations, whether They don't justify us ; and tell their People, that it is plain, They would have assumed to Themselves, what they unjustly deny to Others.

These Things we would have allowed you to make Merry with in private, had you been as cautious, as you should have been in other Points ; and we assure you, we make our selves very Merry here with these Things : we heartily contemn those Tools that promote only our Interests, without knowing, or intending it ; and we only wish to get them to throw themselves into our Hands, (as they certainly will, if you let them alone,) that we may thoroughly insult them for their Folly and Impudence.

You see, Father, we do not hide our Obligations to you, where you have done us Service ; but are free to own them : so, the Injuries you have done us by your Conduct far outweighing them, we must be as Free with you, on that Head.

You have acted your Part, we confess, very naturally : but then you have over-acted it, (we

mean, if you are still *Sincere to us*,) and have fallen in the *Error*, that *Over-Artificial People* often fall into, of straining *Cunning* so far, that it comes to be *Folly*, and has all the *Effects* of it.

This has been your Failing, whilst you exposed *them* who were something like *Us*, for being like *Us*, you at Bottom exposed us, as *These* whom it was a shame to resemble. Whilst you turn into Ridicule the *Authority* of the *Church* in *Matters of Conscience*, and the *Right of Prosecuting Hereticks* on that Account, and the *Obligation* of the *Civil Powers* to exterminate with *Fire and Sword*, whomsoever we declare to be so ; you alienate the *Minds of Men* from what we cannot subsist without. When you translated a *Letter to His Holiness*, you translated the *Piece*, that, of all that ever were published against us in *England*, did us the greatest *Disservice*. A *Piece*, that ridiculed every *Preterice* among the *Protestant Churches*; that *Countenances Ours*; all the *Mysteries*, all the *Ceremonies*, all the *Inventions*, all the *Party Notions*, and *Zeal against Dissenters*, and all the *Prosecutions* of them ; in short, every *Thing* that bears any *Image of our Church*, that gives us any *Advantage* over them, any *Hopes* of reclaiming them : that ridicules all our *Best Friends*, and *Helpers* in the *Cause* : that recommends a *Unity*, and *Charitable Toleration* amongst *Protestants*, which will always be most *Fatal* to us : that cries up the *Character* of a *KING*, whom we dread above all *Things*, both on Account of his *Personal Virtues*, that at the Bottom we cannot deny, or at least cannot prevail

vail upon People to believe us, when we do, and on account of his Power and Influence, that, we see with Grief, grows every Day greater, both at Home and Abroad; and, lastly, which alarms us more than any thing besides, is like to rouse your Universities, out of the Ignorance, they were happily buried in, and which we are well informed, was encreasing very fast among them, into such a Sort of Learning, as is always most Terrible, and Pernicious, to our Designs. And then your Preface and Postscript to this Odious Piece, was every thing that could be Bad against us; and what we cannot explain to our selves, without supposing you the Basest Betrayer of us, or the weakest Man alive.

The happy Ignorance and Stupidity, that, not without our Helping Hand, was spreading it self all over England, took its Rise from the Universities, (where, we assure you, we have no small Power,) those Fountains of Ignorant Learning, has been disturbed by *You*, and *Those* whose Party you have espoused: That Mist, which we had taken such Pains to raise, and under Covert of which, we hoped shortly to have surprized them, We now see almost dispelled by One of our own Favourite Missionaries, and his Friends. A Spirit of Enquiry, a most dangerous Spirit, seems to start up every where; even in the Universities themselves, where we thought our selves most secure. If it cannot be immediately supprest, we must hope for no Fruits from our Labours there; nor loose our Time any longer upon so Hopeless a Soil: for you may depend upon it, as fast as it

gains Ground, we shall loose it. If that Spirit be indulged ever so little at first, it soon grows out of the Power of Man to restrain it; and, as we told you before, runs to that *Wantonness and Excess*, that nothing upon Earth can ever govern it: *Darkness* is our only *Hope*; if Men think they see their Way, they will not accept of *Guides* to show it them; and especially such *Guides*, as we pretend to be, that must *blindly* be followed; or not at all.

Darkness is of such *Use* to us in *Religion*, that we have introduced it even into our *Material Churches*: and it is inexpressible, what a *Mysterious Awe* the *Dim Religious Light* of our *Tapers* casts upon our *People*; what a sacred Horror they feel within themselves for us, who are *Ministers* of those *Holy Places*; how it makes them afraid of examining too nicely into the *Oracles*, which we deliver from our *Sacred Caverns*; how the *Glittering* of our *Vessels*, and *Habits*, *dazzles* their *Eyes*, and makes them see every thing, as we instruct them to see it; in fine, how *Obedient* they are to what *We*, who keep them every where so in the *Dark*, command them. Encourage therefore a *Dark Submission* in every thing to the *Decisions* of the *Church*: this can never be *driven to Wantonness, and Excess*; for the less you allow them to *see*, the more still they desire to be *blinded*. But *Light* and *Clearness* destroy us; and immediately make *People* fancy themselves as *Wise*, and as *Quick-sighted*, as *We are*.

These, you, who have lived so long with us, must know, to be our *Constant Maxims*: And what Thoughts can we have of you, to see you act in every Point the direct contrary to them?

The *Evil Spirit* You and your *Friends*, have raised beyond Sea, does not stop there, which we could the more easily bear; but begins to reach Us here in *France*, and is like to ravish from us, not only the Hopes of farther *Conquests*, but even the quiet *Possession* of what we already enjoy. They begin even here, taking Example from the *Hereticks*, to assume the *Audaciousness* of questioning some of the most *sacred Decisions*, and *Mysteries*, of our *Church*. Some have the *Insolence* to pretend to read the *Scriptures* without our *Leave*; and, which is worse, to judge for themselves the *Sense of Them*. If they would let us *explain* it to them, and would always *submit* to our *Explanations*, as you see many of the *Hereticks* do to the *Coryphees* of their *Churches*; we could bear it with less *Regret*: We could tell them, as *Those* do *their* *People*, that we adhere to the *Scriptures*, that we give them the true *Meaning* and *Reading* of it, that we admit *Them* to be the *Rule of Faith*; but that We understand *them* better than they can; that their *Education*, and *Want of Learning* makes them *Incapable* of such *Studies*; that much *Time* and great *Abilities* are *requisite* for such a *Search*; that therefore, *en Attendant*, They had better take our *Word*, till they have *examined*, (which yet we would persuade them, they can never do,) and submit entirely to our *Explications*, and as yet *Unexamined Decisions*. But even in this Way there

there is Danger, as you see by the Example of the Protestants, who will not be kept in, by such *specious Professions* of their *Masters*, when once they are allowed the Sight of those *Pernicious Books*.

However, as that *seeming Liberty* and *real Slavery* is contrary to the *Principles* of *Protestantism*, and is a nearer *Approach* to *Us*, you should not have opposed it, or ridiculed it ; but should have joined in extolling the great *Good Nature*, and *Condescension* of such *Allowances*.

But You on the contrary have stood up, not only for opening the *Scriptures* to the People, but even for their *Understanding*, and *Explaining* it for themselves ; which we can never permit, or bear.

What Hopes can we have of you, when we see you have done us this greatest of all Mischiefs ? Had you to do with *Absolute Idiots*, your *Method* might possibly have *Success*. But as you own the *People of England* are *Inquisitive*, how could you hope for any by such Means ?

How much *Wiser*, and more *Agreeable* to our *Practise*, would it have been, to have laid hold on the fairest *Opportunity* that ever yet offered it self to us ? When at the *Accession* of this *Present King*, you first went over to *England* ; when you saw all the *People* set against *Him*, flocking after *Sacheverell*, and the rest of his *Enemies* ; when the *Word Church* was made use of, with such *Success*, to inflame the *Spirits* of the *giddy Mob* ; when you saw every thing working towards the *Rebellion* that afterwards broke out too soon ; when you

you saw the *English* bear the *View of a Popish Prince* with *Patience*, and even *wish* for him with *Eagerness*; when *Popery* was grown less *Odious*, and almost *Familiar* to many; when a great *Party* in the *English Clergy*, were preaching up the very *Doctrines* we delight in, of *Uninterrupted Successions*, of *Authoritative Absolutions*, and *Benedictions*, of the *Great Powers* of the *Spiritual Princes* of the *Church*, as we *Both* love to call them: when every thing thus made the *Way* easy before you; how much *Greater* a *Conduct*, and how much liker to that of a *Missionary of Ours*, had you shown, if you had joined with them, and helped them to blow up the *Flame*, that was already kindled to your *Hands*; than obstinately to have taken a new *Course* of your own, and obstructed all these vast *Efforts*, that must necessarily have ended to our *Advantage*, had they been as well managed, as we know you could have managed them?

What a glorious *Harvest* might we by this *Time* have reaped, had you kept to our *Maxims*? And what *Treasures* have you robbed us of by deserting from them? When we reflect on these *Things*, we can scarce think with *Patience* of your *Conduct*.

This makes us remember your old *Obstinacy* in *F. Hardouin's Affair*, which, you stretch your *Cunning* to persuade us to forget, and to believe, what we well remember, to be only a *Story* forged for the *Hereticks*: But We indeed thought that was only the Effect of *Youthful Heat*; which if we had suspected to be still in you, we should never have employed you in such a *Mission*; but which now we fear is too deeply rooted in you. Nay,

Nay we cannot, till you satisfy us better, but believe that you have really left and betray'd us. We are forced on this Account, to order all our *Missionaries* to join with *Snape* and *Graverol*, and your other *Enemies*, to decry you. You must either immediately change your whole *Conduct*, or leave your *Mission*, and come back to us ; or else openly *desert* us. We will not be any longer left in Suspence about you ; or leave you to follow your own *Fancies*, to undo us.

But that you may not think we judge too rashly of your *Intentions* towards us, we resolve to try you once more ; and send you these *Instructions*, which We command you, in *Virtue* of the *HOLY OBEDIENCE*, punctually to observe.

1. Leave immediately that *Heretick's House*, in which you now live ; and have no farther Communication with *Him*, Dr. *Clark*, or with any of their *Adherents*, or any who hold *Principles* like theirs : for we are assured, that nothing can ever accrue to us from that *Quarter*, but *Mischief*.

2. Cry out, inveigh, rave against all their *Doctrines* : call *Sincerity* the High Road to *Atheism* and *Infidelity* ; for, if it be allowed that Men must be *Sincere*, and that their *Salvation* depends upon their being so, they must enquire ; and if they enquire, they will judge. We do not bid you argue on these *Heads* ; but *exclaim* against them : vilify the *Characters* of the *Men* who teach them : stick at no *Calumnies* you can raise against them : in fine, follow the excellent *Example*, that some of the *Divines* of that *Church* have set before you.

you. Accuse them of all the *Blackest Designs* of Destroying their own *Church*; represent them as even *Enemies* to the *King's Supremacy*, where you find that will do you any Service; and, where that *Topick* will not be apt to prevail, paint them as the *Vilest Hereticks*, who would pull down all the *Powers* and *Institutions*, that are necessary to the very *Being* of the *Church*. If they should answer you; never understand them *Right*; but persist in *Misrepresenting* them, but always with the *Appearance* of desiring to know their *Meaning*, of wishing to see them *justify* themselves, and of the most sensible *Grief*, to see your self obliged, for the *Interests* of *Christianity*, to oppose them.

3. Embrace Dr. *Snape*, and Mr. *Graverole*, and all their *Adherents*; beg them pardon for having once dared to oppose them; lament with *Tears* your *Errors*; rejoice in your *Conviction*, which, tell them, they were the *Happy Occasions* of. Espouse all their *Principles* and *Doctrines* heartily; for, you may depend upon it, we shall, in the End, reap the only Benefit from them.

There is another *Performance* we have lately seen, called *Suspiria Sacra*, *Dedicated* to the *Archbishop of Canterbury*, which we would have you zealously cry up; because of one *Passage* in the *Dedication*, which recommends to the *World* the *Religion* of *Augustus*, that is, the *Established Religion* of every *Country*, *Heathen*, or *Christian*, or *Mahometan*, *Protestant*, or *Papist*, or whatever it happens, or ever may happen to

be. This seems indeed at first sight, not to be much to our *Advantage*, the *Establishment* in *England* happening now to be against Us. But it is very much: for first, it secures to us what we already possess, by removing every other *Consideration*, but that single One of *Establishment*, all *Right* or *Wrong*, *Truth* or *Falshood*, and consequently all *Private Judgment*; then it condemns all past *Reformation*, that has been pretended to be made from the *then Establishment*, and effectually prevents any further *Progress* in it, where it has stopt short, as all *Reformation* is departing from the *Present Establishment*; and consequently prevents all such farther *Distance* from Us, as might possibly deprive us of all our remaining *Hopes*; it leaves us all the *Advantages* we at present have against them, and much *Room* to make fresh *Attacks* upon them; and lastly, it lays up in *Store* for Us, against the Time when We shall come to have the *Dominion* over them, an *excellent Argument* to preserve it, as it will then be *The Established Religion of their Country*.

4. Extoll with the Greatest Zeal the *Authority of the Church*, over the *Consciences of Men*; the *Obligation of Submitting to the Unexamined Decisions of IT*; the *Right* it has to call on the *Magistrate To Terrify and keep in Awe Men in their Religious Capacity*; the *Absolute Necessity* of being in *One Communion*, without allowing of any *Excuses* under the *Pretence* of a *Tender Conscience*; the *Divine Rights* of the *Clergy*; the *Necessity* of an *Uninterrupted Succession* to give them

them any Rights; the Certain Effects of Humane Benedictions, and Absolutions; the Impossibility of Salvation where they are wanting, and where they are not dispensed by Regular and Uninterrupted Successors; their Equality with the Sacraments and Institutions of Christ. Encourage, and promote with the utmost Fervor all these *Notions*; which are indeed huge *Absurdities* on the *Principles*, that the *Protestants* pretend to, but are very *Consistent* upon *Ours*. But take care that you do not let them too hastily into the *Secret*, that these *Doctrines* necessarily lead to *Our Church*. The Step from *them* to *us* grows so *small*, that in *Time* we shall easily draw them to the *Closest Union* with us; especially when they see the *Power* and *Preferment*, come over to our *Side* before them. In the mean while, we have *Others*, of a less *Figure* than *You*, to make their *Advantages* of these *Things* in *Private Conversions*. Do you mind the *Main Business*; and while *They* think you are *Defending* them, you will be really *Undermining* them, and *Building up* for us: you will insensibly render them *Ridiculous*, and *Contemptible*; and *Us Powerful and Formidable*.

5. Therefore justify the Convocation in all its *Proceedings*; cry them up as *Glorious Defenders* of their *Church* against its most *Potent Enemies*. Dwell upon their *Commendation*; be more *zealous* for them, if possible, than they are for themselves: sigh at, or rail at, as is most convenient, the *Royal Prorogation*, that was sent them *Last Spring*: tell what noble *Feats* they

would have done, had they been suffered to proceed at that Time ; what Service to the Church, what Honour to Christianity ! Make as Merry with these Things in Private, as you please ; provided you are sure you are only with Friends : But in Publick put on the most solemn and zealous Face you are capable of.

6. Oppose vehemently all *Union of Hearts* and *Affections* among *Protestants*, either with the *Reformed Churches*, as they call them, *Abroad*, or with the *Different Sectaries at Home*. Employ all your hottest Zeal against this. We told you before, that this was the only *Unity* we dreaded. Represent therefore the *Reformed Abroad*, and the *Dissenters of England*, as no *Christians*, as wanting *Episcopal Ordination*, a *Regular Succession*, *Authoritative Absolutions* and *Benedictions*, *True Sacraments*, and every thing that *Constitutes a Church, or a Communion*. Here You may venture to soften them a little towards *Us*, as having all these Things in *Perfection*, however We may *Err* in other *Matters* : You may assure them, whatever *Odd and Singular Christians* may say of *Us*, that We have the *Essentials* of a *True Church*, and are *Good Christians*, tho' we may be in some Things *Erroneous* ; and that, whatever *Faults* we may have, we are infinitely *preferable to Presbyterians*. This cannot shock them ; for many of their own *Corrypbees* have been loudly applauded for saying it.

7. The more effectually to prevent such a *Dangerous Union*, as we have been speaking of, insist on the *Absolute Necessity* of another *Unity*, that

that will never do us any *Harm*, but will for ever put a *Stop* to such a *One* as we fear ; We mean, a *Unity* in *Opinions*. As we know this is *impracticable* among *Men*, and that nothing will ever so much as bring to pass the *Appearance* of it, but an *Inquisition*, or *Dragooning* ; (Our *Method*, and the only *Wise Method* of *Prosecution*;) so the endeavouring to force it without these *Helps*, will make them only loose their *Labour*, and weaken themselves, by exasperating them against one another, and dividing them the more effectually, and irreconcilably amongst themselves ; and will alway give us great *Advantages* against them all. You know how much even We are really divided, who have the *Infallible Chair* of St. Peter for a *Centre of Unity* ; but *Fear* keeps us *quiet*, and makes us *submit*, whenever any thing is once determined *There*. The present *Madness* of the *Jansenists* here, looks like an *Exception* to this ; but we esteem them as *Bad*, or rather *worse*, than *Huguenots* ; and hope very shortly to put an *End* to their *Vain Struggles*. However, in the *Main*, such is the *Nature* of *Mankind*, nothing can hinder *Disunion*, but either *Terror*, or *Love* and *Charity*. The *Latter* does it more certainly, and constantly ; therefore by all means prevent it : for if such *Unity* should prevail in *England*, we loose at once all *Ground* to work on. Encourage the *People*, heartily to hate one another, for every, the *smallest*, *Difference* in *Religion*, whether in the *Doctrines*, or *Ceremonies* of it : and be sure to call every *Habit*, *Gesture*,

Gesture, or Notion, that any One has a Fondness for, Religion. Drive them on to *Fury*, against all that differ from them in any of *These*. Represent every small *Dissention* as *Intolerable* ; and as what will justify all *Ill Usage* and *Severity*. Be not afraid of going too far in this ; You can never here drive them to *Wantonness* and *Excess* ; But you will make them on all Hands, without knowing it, clear the Way to our *Re-establishment* ; when They shall have sufficiently weakened *Themselves*, and strengthned *Us*.

8. In order to make a *Unity of Opinion* appear the more necessary, declaim much on the *Mysteriousness* and *Darkness* of *Religious Matters*. And here you have an admirable Opportunity of crying out against *Private Judgment*. Tell them that every one is not capable of *Judging* about such *Things* ; that those *Mysteries* are above our *Understandings* ; (and be sure to make every plainest *Doctrine* a *Mystery* ;) that it is *Pride* and *Arrogance* to pretend to explain them to *Humane Apprehension* ; that therefore All Men ought to submit to them blindly, and implicitly ; that *Understanding* is in no degree necessary to *Believing* ; nay, that it is *Impious* to understand *Religion*. Rail without ceasing against Those that have been so daring as to offer at making *Religion* *Intelligible*, and supporting it by *Reason* : Call them *Hereticks*, and *Enemies* of *Religion* : give them all the *Odious Appellations* your *Fancy* can invent. And, tho' they be even defending *Faith* by *Reason*, accuse them, as

as setting up *Reason* against *Faith*. You will not find it difficult to persuade the *Common People* of this, and to encrease their *Aversion* to *Such Persons*, who are always our *Greatest Enemies*. And besides, you'll wean them from the *Itch of Enquiring*, and *Understanding*, and *Judging* for themselves ; and enrage them against All who do not *submit* blindly, to what they submit to.

It is therefore with great *Regret*, that we find you have been employing your self to *translate* the *Works* of Dr. *Clark*, which very imprudently, to say no worse, you call *Incomparable*. We forgot to tell you of this before. But now we charge you to leave off your *Design*, if you had any, of meddling with *them* ; unless you could answer *them*. Let alone *Clear Heads* ; for they are *dangerous*. You know we love most to engage with such *Adversaries*, as thro' their *Fear* of denying *too much*, concede *enough* for our *Purpose*, and give us the best *Advantages* against them. But with *Him*, and such as follow *Him*, avoid arguing. Abuse him, revile him, call him every where a *Socinian*, a *Deist*, and an *Atheist*. No Matter for the Contradiction, it will easily go down with some. Say, He has robbed *Religion* of its *Holy Mysteries*, by pretending to bring to *Light* those *Revealed Things*, which must always lie *hid*. Let this be all you have to do with *Him* ; but shun any *Dispute* or *Conversation* with *him*, for you can obtain no *Advantage* from *him*, and He may do you a great deal of *harm*.

9. We charge you to oppose, with the utmost Vigour, all *Publick Acts*, which shall be proposed in Favour of *Liberty* and *Toleration*. Represent the *Want* rather of new *Restraints*, and the Necessity of adding greater *Powers* to the *Church*, to *Terrify* *Offenders* against her *Laws*, and to maintain *Orthodoxy* and *Uniformity*; and particularly clamour against a *Bill*, that we hear is now in Agitation, for Repealing the *Bills* against *Schism*, and *Occasional Conformity*. If That *Bill* should pass, we are in great Danger; for it would unite Protestants, into such a *Union*, as will destroy all Our Hopes. Describe the *Dissenters* in all the *worst Colours*; as greater *Enemies* to *Church* and *State*, than *We* are; as People incessantly labouring its *Ruin*; and, which will prevail most with Many, as *Those* who would rob the *Church* of all its *Wealth* and *Dominion*; the preserving of which (to say the Truth boldly) is *The One Thing needful*. Load them with all that their *Ancestors* did an *Age* ago; conceal every thing that may in any degree *justify* them, or soften the Minds of People towards them. Own the *Helping Hand* they gave to the *Revolution*; but then affirm that the *Revolution* ruin'd, impoverish'd, en-slav'd *England*: do not fear being caught in *Contradictions*: the *Zeal* you will spirit up against *those* People, will make any thing go down smoothly. If you are discomfited in one *Place*, nevertheless affirm it without *Shame*, and still fight the *Lord's Battels*, in another. In short, leave no *Stone* unturn'd to *Exasperate* *People* against

against the *Dissenters*; and to frighten the *Government* from attempting any thing for their *Relief*. We have always found these Methods to have *Success*; and you have seen them made use of to very good Purposes, by several late *Writers* of their own.

Be sure to join in with the *Cry* of the *Danger* of the *Church*, and seem much to *sigh* over it. Often speak with the utmost Concern of the *Black Designs* against *her*: And to aggravate it say, that they come not from *her Enemies*, but from *her familiar Friends*; from *Persons* of great *Stations* and *Characters* in *her*.

Let the *Church* never be out of *Danger*, whilst *We are in Danger*: and be sure to let its *Danger* encrease always, in Proportion as you find our *Interest* decreases; as any thing is brought on the Stage, as a farther *Security* against us; as any thing is proposed to make the *Dissenters* easier; as you perceive *Liberty*, and what they call their *Rational Religion*, to gain Ground, or *Submissiveness* to *Authority*, and, what they call *Superstition*, to diminish; in short, as your present *King* comes to sit firmer on his *Throne*, and to be in less *Danger* of losing of *it*. Inflame the *Spirits* of the *People*, with the most melancholly *Views*, of seeing their *Church* overturned, and all *Religion* abolished. Represent all *Freedom*, as a Step to this: Raise them to that Heat, (be sure to call it *Zeal*,) that they may even take up *Arms* in the Defence of them. And by this Means you will revive the *Rebellion*: They will fight our Cause with much

greater *Fury* than before, possessed with this new *Enthusiasm*, which always excites the fiercest Courage.

10. Therefore the Chief Thing we recommend to you, is to blacken the *King*, and his *Government*. We forgot to tell you the *Resentment* we had, for some *Poems* and *Panegyricks*, We heard, you had made upon him. Make up that *Fault* by a diligent *Abuse* of him for the future. Hint at the worst *Designs* against the *Liberty* of the People; rail against the *Standing Army*: for nothing provokes us more, than the *King's* being in a *Posture* to defend *himself*; and the *Confidence* we see his *People* have in *Him*. Misrepresent every *Step* of the *Administration*: And, as *They* do not give you Occasion to do even this, stick at no *Invention* to discredit *it*: you know your *Dispensation* will bear you out in any thing of that Nature. Insinuate, as often as you find Opportunity, what a *glorious* and *flourishing State* the *Church* would be in, if their *Rightful* and *Lawful King*, who is now in *Italy*, were settled on that *Throne*. O! if we could but once see that *happy Time*, how would we *triumph*, and *make merry* with the *Slaves*, who had helped *him* thither? They would quickly find, that We alone would reap the *Harvest*, which they had spent so much *Labour* and *Sweat* to bring up. But however, this is to be a *Secret*, till the Thing be accomplished. Spare no *Promises*, nor *Oaths*, that may be *requisite* on this *Occasion*; the same *Dispensation* which allows you to *make*, permits *us* to *break* them.

These,

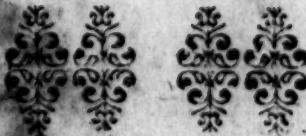
(A-1)

These, *Father*, are our *Instructions*, which we command you to obey, in Virtue of the *Holy Obedience*, which you are obliged to by your most *solemn*, and *solely indispensable Oaths*. Recover the Place you have lost in our *Minds* by your *past Conduct*; and requite the *Injuries* you have done us, with a more than *Ordinary Zeal* for the Future. If you do this, you may hope on your *Return*, for all the *Advancement* our Society is able to bestow upon you. If you leave and betray us, you see what you are to expect in *England*; to be a *hated and contemned Proselyte*. If you design to return hither: consider whether you would rather chuse to be a *Superior*, or *Provincial*, or perhaps sometime or other, even *General* of our Society; or to visit *La Fleche* for the *Second Time*. In the mean while, hoping the best of you, We remain, *in the Participation* of your *holy Sacrifices*,

Your Dear Brothers,

and Sincere Friends,

*The Fathers of the Society
of J E S U S,*



Viscount
Lugard

